

Sūrah Al-Qiyāmah

(The Resurrection)

This Sūrah is Makkī. It contains 40 verses and 2 sections

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 40

لَا أُقْسِمُ بِيَوْمِ الْقِيَمَةِ ﴿١﴾ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ
الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ ﴿٣﴾ بَلَىٰ قُدْرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ
﴿٤﴾ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾ يَسْتَلْ أَيَّانَ يَوْمِ الْقِيَمَةِ
﴿٦﴾ فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾ وَخَسَفَ الْقَمَرُ ﴿٨﴾ وَجُمِعَ الشَّمْسُ
وَالْقَمَرُ ﴿٩﴾ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُجُ ﴿١٠﴾ كَلَّا لَا وَزَرَ
﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾ يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا
قَدَّمَ وَآخَرَ ﴿١٣﴾ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ
مَعَاذِيرَهُ ﴿١٥﴾ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ
وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾ كَلَّا
بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾ وَجُوهٌ يَوْمَئِذٍ
نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاطِرَةٌ ﴿٢٣﴾ وَجُوهٌ يَوْمَئِذٍ بِاسِرَةٌ ﴿٢٤﴾ تَظُنُّ
أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾ كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾ وَقِيلَ مَنْ سَكُنَ
رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾ وَالتَّفَّتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾ فَلَا صَدَقَ وَلَا صَلَّى ﴿٣١﴾ وَلَكِنْ
 كَذَّبَ وَتَوَلَّى ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ﴿٣٣﴾ أَوْلَىٰ لَكَ
 فَأَوْلَىٰ ﴿٣٤﴾ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٥﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ
 سُدىً ﴿٣٦﴾ أَلَمْ يَكْ نُطْفَعًا مِّنْ مَّنِيٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عِلْقَةً
 فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾
 أَلَيْسَ ذَٰلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

I swear by the Day of Resurrection, [1] and I swear by the self-reproaching conscience, (that Resurrection is a reality.) [2] Does man think that We will never reassemble his bones? [3] Yes, We are able to reset (even) his fingertips perfectly. [4] But man wishes to go on violating Allah's injunctions (even in future) ahead of him. [5] He asks, "When will be this Day of Resurrection?" [6] So, when the eyes will be dazzled, [7] and the moon will lose its light, [8] and the sun and the moon will be joined together, [9] on that day man will say, "Where to escape?" [10] Never! There will be no refuge at all. [11] On that day, towards your Lord will be the destination (of everyone.) [12] Man will be informed of what he sent ahead and what he left behind. [13] Rather, man will be a witness against himself, [14] even though he may offer his excuses. [15]

(O Prophet,) do not move your tongue (during revelation) for (reciting) it (the Qur'ān) so as you receive it in hurry. [16] It is surely undertaken by Us to store it (in your heart), and to let it be recited (by you after revelation is completed). [17] Therefore, when it is recited by Us (through the angel), follow its recitation (by concentration of your heart). [18] Then, it is undertaken by Us to explain it. [19]

Never! (think that your denial of Resurrection is correct) But you like that which is immediate, [20] and neglect the Hereafter. [21] Many faces, that day, will be glowing, [22] looking towards their Lord, [23] and many faces, that day, will be gloomy, [24] realizing that a back-breaking calamity is going to be inflicted on them. [25] Never! (think that you will remain in this world forever) When the soul (of a patient) reaches the

clavicles, [26] and it is said, "Who is an enchanter (that can save him?)" [27] and he realizes that it is (the time of) departure (from the world,) [28] and one shank is intertwined with the other shank, [29] then on that day, it is to your Lord that one has to be driven. [30]

So (the denier of the Hereafter) neither believed, nor prayed, [31] but rejected the truth and turned away (from it), [32] then he went to his home puffed up with pride. [33] (It will be said to such a man,) Woe to you, then woe to you! [34] Again, woe to you, then woe to you! [35] Does man presume that he will be left unchecked? [36] Was he not an ejaculated drop of semen? [37] Then he became a blood-clot, then He created (him) and made (him) perfect, [38] and made from him two kinds, male and female. [39] Has He no power to give life to the dead? [40]

Commentary

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ. وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (I swear by the Day of Resurrection, [1] and I swear by the self-reproaching conscience, (that Resurrection is a reality.)...75:1-2). The negative particle *lā* 'nay' prefixed to the oath in this context has no meaning. When the object of oath is to refute the false thought of an opponent, this redundant negative particle is used before oath. This usage is commonplace in Arabic idiom. Such usage is sometimes employed in our language [in Urdu] as well [as an answer to some objection or in repudiation of what is said before or] to emphasize an important subject. This Sūrah refutes and rebuts doubts about the possibility of the Resurrection by the rejecters. The Sūrah first swears an oath by the Resurrection, and then by the self-reproaching conscience. The complement or subject of oath is contextually understood - the Day of Resurrection is a reality and it shall come to pass. The object of oath in verse [1] is to affirm and emphasize the importance of the subject about which an oath is taken. In this instance, it is the Resurrection. In verse [2], the object of oath is to lay emphasis on the importance of self-reproaching conscience and its acceptability in the sight of Allah. The word *nafs* means 'soul' or 'life' and the word *lawwāmah* is derived from *lawm* signifying 'reproach or upbraid'. The phrase refers to the human conscience that upbraids him for doing bad deeds. It upbraids him not only for doing bad deeds, but also for doing good deeds - 'why did you not do more good, and attain higher stages [of development]?' In short, a

perfect believer reproaches and upbraids himself all the time whether doing good or bad. His reproaching himself for bad deeds is quite understandable, but why should he reproach, blame or criticize himself for good deeds? He should try to reach for higher goals in life by doing better deeds. He upbraids himself for missing out on that score. This interpretation is reported from Sayyidnā Ibn ‘Abbās رضي الله عنه and other leading authorities on Tafsīr [Ibn Kathīr and others].

On the same basis, Sayyidnā Ḥasan al-Baṣrī رحمه الله تعالى interpreted *nafs lawwāmah* as *nafs mu’minah* meaning, the 'believing soul' and said that 'By Allah! A believer at all times upbraids his own self. It is obvious why he should reproach himself when he commits evil. He reproaches himself when he does good deeds as well, because he feels that he has not performed his duties of servitude and Divine worship adequately. He feels that he has not fulfilled and consummated his obligations of slave-hood perfectly. Therefore, he reproaches himself for his shortcomings in the performance of his duties and obligations.'

Interpretation of *Lawwāmah*

Sayyidnā Ibn ‘Abbās رضي الله عنه, Ḥasan al-Baṣrī رحمه الله تعالى and others have expressed the view that Allah has sworn an oath by the self-reproaching conscience in order to show honour for the believing souls who take account of their deeds, regret, and feel sorry for, their shortcomings and reproach themselves.

Three kinds of *Nafs*

The foregoing interpretation of *An-nafs-ul-lawwāmah* embraces *An-nafs-ul-muṭma‘innah*. The two terms are titles of a God-fearing person.

In Ṣūfī terminology, we come across the following concepts. The noble Ṣūfīs say that man in his nature goes through three stages of human development. The first stage is called] *An-nafs-ul-ammārah* 'the self that tempts (to evil)' as said by the Holy Qur’ān:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

'...Surely, man's inner self often incites to evil__[12:53]'

The second stage of development is called *An-nafs-ul-lawwāmah* 'the self that blames' - translated above as 'the self-reproaching conscience'.

The first stage is developed into the second stage when the traveler perform righteousness, and exerts himself in *riyāḍah* 'ascetic discipline' and *mujāhadah* 'spiritual struggle'. This Self is conscious of its own imperfections. It regrets its evils and shortcomings, but it is not completely cut off from the evils. The third and highest stage of development is called *An-nafs-ul-muṭma'innah* 'the self at peace'. This self develops into this stage when it progressively performs righteousness and attains Divine nearness and applies the sacred laws of Shari'ah so rigorously that Shari'ah becomes his nature and develops a natural hatred for anything contrary to Shari'ah. The title of the self at this stage is *muṭma'innah*.

Then an oft-repeated objection of the disbelievers is mentioned, that is, when they are dead and reduced to bones and dust, how will they be raised again to life. The following verse rebuts this objection, thus:

بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ (Yes! We are able to reset [even] his fingertips perfectly...75:4). Man is amazed and surprised and thinks that Allah is unable to gather his tiny particles that have been scattered and reassemble his decomposed bones and give him a new life. The verse effectively rebuts this objection by saying that this has happened once before. Every man who grows and develops in the world, his body is composed of particles and elements gathered from different parts of the world. Allah has infinite power to do anything. He will gather the disintegrated bones and the scattered particles of man from different parts of the world and give them life again, as he did the first time. It is not impossible for Him to breathe soul into his structure the second time, as it was not impossible the first time. Why should it be surprising?

Divine Wonders in the Resurrection of Bodies

Allah is able not only to raise man's dead body again, but also to reconstruct every part of his body perfectly up to the minute detail of the very delicate fingertips and individual fingerprints. Man will be given the same body as he had in his worldly life without the slightest difference. Since the inception of time until the end of the world, zillions of human beings of different shapes and sizes come and die. Even if anyone remembers them, it is an impossible task to recompose them precisely. But Allah says in the verse under comment that He is quite able to recreate not only the large limbs, members and organs of the dead, but He is also able to put together his fingertips. The word *Banān* 'fingertips' is specially

mentioned here because they are among the smallest parts of the body. If Allah is able to recreate such small parts [with such precision], it would not be impossible for Him to recreate the larger limbs of the body, such as arms or hands or legs or feet.

Another reason why *banān* 'fingertips' finds a special mention is that Allah has characterized every human body with some identification marks through which one person could be distinctly recognized and distinguished from the other. For instance, the human face is no more than a few square centimeters; yet it has such distinctive characteristics that no two faces look exactly alike. Despite man's tongue and throat being alike, the sounds and voices of young and old, and of men and women are easily distinguishable. Even more amazing than this, are the fingertips and fingerprints. No two thumbprints or fingerprints are alike. Fingertips look alike, but the fingerprints are different. There are zillions of human beings, but the patterns of lines on the skins of the fingers is distinctly recognizable. Thumbprints have played a decisive role in court decisions and judgements. Technical analysis reveals that the patterns of lines are not only on the skin of the thumbs, but also on the skins of all the fingers - distinguishable and recognizable.

In sum, man is amazed as to how Allah will reassemble his bones and give him a new life again, but he should think further than this. He will be raised with the same face, shape and size, and with the same distinctive features, so much so that his fingertips and fingerprints will be reshaped as they were in the first instance of his creation. *Fa-tabārak Allahu Aḥsanul khālīqīn* - 'Glorious is Allah, the Best of Creators!'

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ (But man wishes to go on violating Allah's injunctions [even in future] ahead of him...75:5). The word *amām* signifies 'ahead or future'. The verse purports to say that the unbeliever or the unmindful man does not ponder over the manifestations of Divine Omnipotence, so that he may regret his denial in the past and make amends for the future. In fact, he wishes to persist in his denial, polytheism and sins even in the future.

فَإِذَا بَرَقَ الْبَصَرُ. وَخَسَفَ الْقَمَرُ. وَجُمِعَ الشَّمْسُ وَالْقَمَرُ (So, when the eyes will be dazzled, and the moon will lose its light, and the sun and the moon will be joined together,...75:7-9). This describes the scenes of the Resurrection.

The verb *bariqa* means for the eyes 'to be dazzled and unable to see'. On the Day of Resurrection, the eyes of all will be dazzled and will not be able to see consistently. The verb *khasafa* is derived from *khusūf* which means 'to lose light and become dark'. The verse purports to say that the moon will lose its light or will be eclipsed. The statement that 'the sun and the moon will be joined together' signifies that not only the moon will lose its light, but also the sun will be eclipsed. Astronomers have discovered that the sun has the original light, and the light of the moon is borrowed from the sun. Allah says that the sun and the moon on the Day of Resurrection will be fused together, so that they both will lose their lights. Some scholars interpret this statement to mean that on that Day the sun and the moon will rise from the same point, as some narratives report. And Allah know best!

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ (Man will be informed of what he sent ahead, and what he left behind....75:13). Sayyidnā ‘Abdullāh Ibn Mas‘ūd and Ibn ‘Abbās رضي الله عنهما are reported to have said that 'what he sent ahead' refers to the good deeds he has sent forth before his death. The words 'what he left behind' refers to the good or bad, useful or harmful custom he invented and left behind which people follow. He will continue to receive its reward or punishment. Qatādah رضي الله عنه said that 'what he sent ahead' refers to a good deed he did in his lifetime; and 'what he left behind' refers to a good deed he could have done but did not do and wasted his time or opportunity.

بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ. وَلَوْ أَلْقَى مَعَاذِرَهُ (Rather, man will be a witness against himself, even though he may offer his excuses....75:14-15). One meaning of the words *baṣīr* and *baṣīrah* is 'to see'. Another meaning of *baṣīrah* is 'evidence', as for instance in:

فَدَجَاءَ كُمْ بَصَائِرُ مِنْ رَبِّكُمْ

'...There have come to you evidences ¹ from your Lord__[6:104]'

In this verse the word *baṣā'ir* is the plural of *baṣīrah* and it means 'evidence, proof, argument or insight'. The word *ma'adhīr* is the plural of *mi'dhār* meaning, 'excuse'. The verse purports to say that for purposes of following the procedures of fairness and justice, man will be shown each

(1). Another meaning of the word is 'insights' according to which we have translated the verse 6:104 in the text. (Muhammad Taqi Usmani)

of his deeds on the Plain of Reckoning, although in fact this will not be necessary for him, because every man knows what he does in this world, and he will recall his deeds in the Hereafter, even though he will make excuses. Furthermore, he will see all his good and bad actions on the Plain of Reckoning as the Qur'an says:

وَوَجَدُوا مَا عَمِلُوا حَاضِرًا

'...And they will find what they did all there__[18:49]

If the word *baṣīrah* is taken in the sense of 'evidence, or proof', the verse signifies that man will be a clear proof against himself, in spite of any excuses he might offer. However, man fails to realize that in this situation, the limbs of his own body [his hearing, his sight, his two hands and his two legs] will testify against him. This is the meaning of the words 'وَكُوْا لَفِيْ مَعَاذِرَةٍ' even though he may offer his excuses. [75:15].

Thus far, there was the description of the conditions and horrors of the Day of Resurrection. The next four verses are a special guidance for the Messenger ﷺ of Allah to be followed by him at the time of revelation. When Jibra'il Amīn (عليه السلام) descended with a set of verses, the Holy Prophet ﷺ feared that there might be discrepancy in his listening and reciting it accordingly. His other fear was that he might forget some portion of it, or some word might escape his memory. As a result, when Jibra'il Amīn (عليه السلام) recited a verse, he would exert himself in repeating the words immediately upon hearing them. In this manner, the strain would be multiplied. Allah revealed four verses in which he is advised not to exert himself so strenuously, because the matter has been simplified for him. Allah has taken upon Himself the responsibility of collecting it in his heart, making him recite it and conveying it to the people, thus:

لَا تُتَحَرَّكَ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾

[O Prophet,] do not move your tongue [during revelation] for [reciting] it [the Qur'an] so as you receive it in hurry. It is surely undertaken by Us to store it [in your heart], and to let it be recited [by you after revelation is completed]. Therefore, when it is recited by Us [through the angel], follow its recitation [by concentration of your heart]...75:16-18).

The word Qur'ān here means 'recitation'. In other words, when Jibra'īl عليه السلام recites the Qur'ān, you should not recite it along with him, but listen to it attentively. When its recitation is completed, follow its recitation. Here the words 'follow its recitation', by general consensus of the scholars, means 'when Jibra'īl عليه السلام recites, be silent and listen to it.'

Muqtadīs (those praying behind an Imām) should not recite the Qur'ān in ṣalāh

According to an authentic Ḥadīth, Imām (one who leads a congregational prayer) in prayer is supposed to be followed by *muqtadīs* (those who follow Imām). Therefore, they follow him. When the former bows, the latter must bow; and when he prostrates, the latter must all fall in prostration. In line with this principle, a Ḥadīth in Ṣaḥīḥ Muslim adds: اذا قرأ فانصتوا 'When he [the Imām] recites, be silent and listen.'

This explains the function of an Imām. In matters of bowing and prostrating, the followers should do as he does, that is, they should perform the acts of bowing and prostrating along with him. However, following him in the matter of recitation is different. When the Imām recites, the followers should be silent and listen. This is the argument of Imām Abū Ḥanīfah and some other Imāms in holding that the *muqtadīs* should not recite when following an Imām in prayer. And Allah knows best!

In conclusion, the passage says: إِنَّ عَلَيْنَا بَيَانَهُ (Then, it is undertaken by Us to explain it...75:19). In other words, it is Allah's concern to explain the true message of the verses. In fact, the meaning of every single word of the Qur'ān will be made plain to the Holy Prophet ﷺ. He need not be concerned about it. These four verses laid down the injunctions pertaining to Qur'ān and its recitation. Now the Sūrah reverts to its basic theme of Resurrection. It describes the conditions and horrors of the Hereafter. Here a question arises as to the contextual relationship between the four verses and the rest of the Sūrah where they have been studded. Before the four verses, while describing the Resurrection, it was made plain that Allah's knowledge is infinite, so much so that every man will be resurrected in the same state, the same shape and size, in which he was created the first time. His fingertips will be reconstructed with the same precision that they were created the first time; and his fingerprints will be redesigned with the same patterns of lines on their skins as were designed

the before. There will be not a hair's breadth of a difference. This is possible only because Allah is Omniscient; His knowledge is infinite and all-encompassing; and His preserving capacity is incomparable, unparalleled and unique. On the basis of these attributes, the four verses were revealed to console and comfort the Holy Prophet ﷺ. The Holy Prophet ﷺ is told: 'You can forget, and it is possible that you could make a mistake in transmission. But Allah is beyond these things. Allah has taken upon Himself the responsibility of storing the words of the Qur'ān in your heart or explaining the message to you. Do not worry about all this. It is Our concern.' After these four verses, the Sūrah resumes the description of the conditions of Resurrection.

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ (Many faces, that day, will be glowing, looking towards their Lord,...75:23). The word *nāḍirah* means 'fresh'. In other words, many faces that day will be happy, fresh and radiant. The words 'looking towards their Lord' mean 'gazing at their Lord'. This proves that the inmates of Paradise will see Allah in the Hereafter with physical eyes. The scholars of *Ahlu-sunnah* (those following the classic way of interpreting the religion) are unanimous on this issue. The *Mu'tazilites* and the *Kharijites* deny the possibility of seeing Allah, even in Paradise. Their reasoning is philosophical scepticism. They say that there are certain conditions of distance that must be met between the one who sees with his physical eyes and the object that is seen. But these conditions cannot be met between the Creator and the created. The *Ahlu-sunnah* respond that in the Hereafter the Beatific Vision of Allah will be beyond the need of these conditions. He will be seen [unlike any material being] beyond space, direction, shape or form. Ḥadīth narratives make the subject even clearer. The inmates of Paradise will occupy different positions. Consequently, some will see Allah on a weekly basis, on Fridays. Others will see Him daily, morning and evening. Yet others will see Him all the time under all conditions. [Maḡharī].

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾ وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾
وَالْتَفَتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾

(When the soul [of a patient] reaches the clavicles, and it is said, "Who is an enchanter [that can save him?]", and he realizes that it is [the time of] departure [from the world,] and one shank is intertwined with the other shank, then on that day, it

is to your Lord that one has to be driven....75:26-30]

In the preceding verses, reckoning on the Day of Reckoning and conditions of the inmates of Paradise and Hell were described. In these verses, man's attention is drawn to his approaching death, which he should not neglect. He should embrace the faith and do deeds of righteousness before death overtakes him, so that he may attain salvation in the Hereafter. The above verse depicts the scene of death. The unmindful man forgets his death until his soul comes up to his collar-bone [throat]. The healers fail to heal him, and the people look for enchanters to save him. When one shank is entwined with the other, he realizes that it is the final moments of his parting. At this juncture neither is his repentance acceptable nor a righteous deed. Therefore, it is necessary for a wise person to make amends before this moment arrives. In the statement, *وَالْتَفَتِ السَّاقُ بِالسَّاقِ* (and one shank is intertwined with the other shank) the word *sāq* means 'shank'. This statement could mean that, being agitated and restless, he strikes one shank on the other, or rubs one shank against the other. It could also signify that if one leg is placed on the other, and the dying person wants to move it, he would not be able to do so. [Sha'bī and Ḥasan have interpreted it in this way].

Sayyidnā Ibn 'Abbās رضي الله عنه says that the two 'shanks' refer to the two worlds: the Here and the Hereafter. The verse signifies 'the last day of the days of this world and the first day of the days of the Hereafter; one affliction will be joined to another, and the agony of leaving this world will be joined to the agony of the punishment awaiting the disbeliever in the next world'. And Allah knows best!

أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٤﴾ ثُمَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٥﴾

[It will be said to such a man,] Woe to you, then woe to you!
Again, woe to you, then woe to you!...(75:34-35)

The word *aula* is the inverted form of wail which means 'destruction'. The expression 'woe' has been mentioned four times for the person who has made it his habit to deny and reject, and was steeped in wealth, and died in that state. Therefore, destruction has been heaped on him four times: [1] at the time of death; [2] in the grave; [3] at the time of Resurrection; and finally [4] at the time of entering Hell.

أَلَيْسَ ذَٰلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ (Has He no power to give life to the

dead?... (75:40). Can it be imagined that the Supreme Being in whose controlling power is death and life and the entire world is not able to bring the dead to life? The Holy Prophet ﷺ is reported to have said: 'When anyone recites this verse of Sūrah Al-Qiyāmah, he should say: بلى 'Yes indeed I am among those who bear witness that He has the power to do it'. The same Hadith narrative states that when a person recites Sūrah Tin and reaches the verse أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَكَمِينَ 'Is Allah not the Greatest Ruler of all the rulers? [95:8]', he should utter the same words. The same Ḥadīth states that when a person recites Sūrah Al-Mursalāt and reaches the verse فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ 'Now, in which discourse, after this, will they believe? [77:50]', he should say اٰمَنَّا بِاللّٰهِ 'I believe in Allah'

Alḥamdulillah
The Commentary on
Sūrah Al-Qiyāmah
Ends here